

日本の 社会学は インチキだ！

大塚いわお

JAPANESE
SOCIOLOGY
IS
FRAUDULENT!

Iwao Otsuka

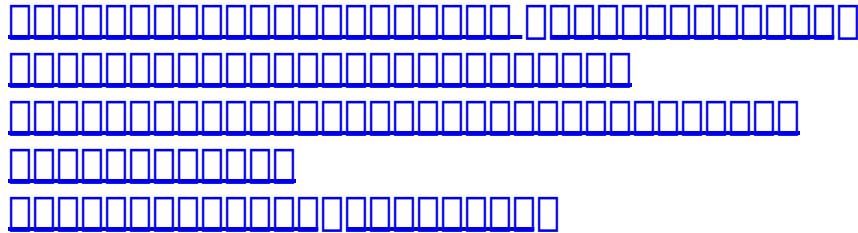
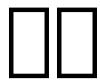
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A horizontal row of twelve empty square boxes, intended for children to write their names in, likely as a first activity on a worksheet.

5 of 5

The diagram consists of two rows of 15 empty rectangular boxes each. The top row is a single horizontal line of boxes, and the bottom row is a single horizontal line of boxes, with a small empty box positioned below the first box of the top row.

A decorative horizontal border consisting of a repeating pattern of small, thin, vertical rectangles. The pattern is composed of two rows of rectangles, one above the other, creating a double-line effect. The rectangles are evenly spaced and extend across the width of the page.

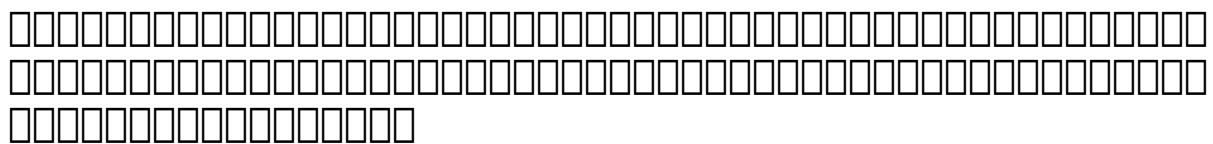
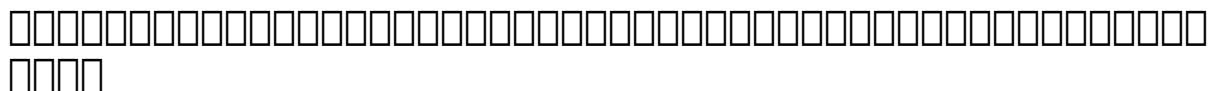
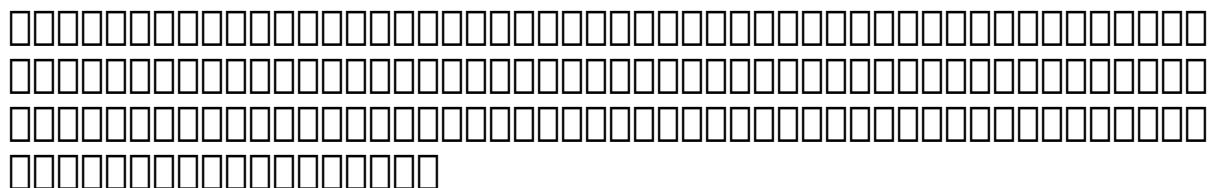
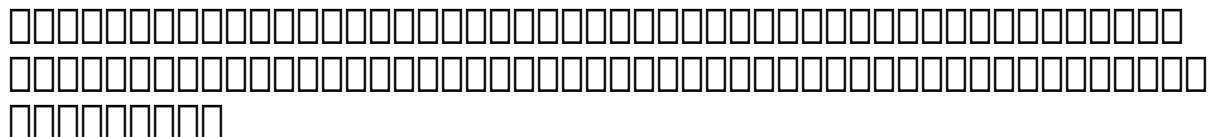
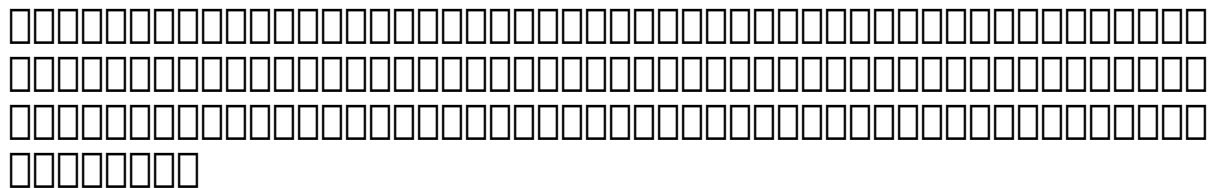
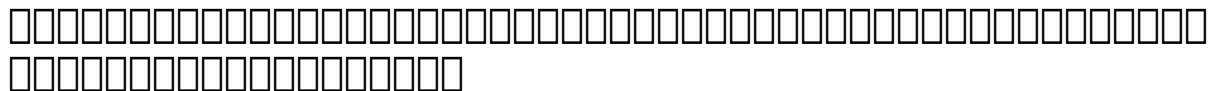
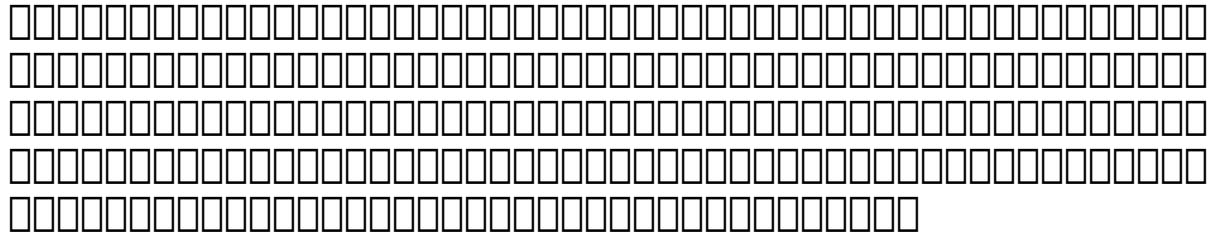
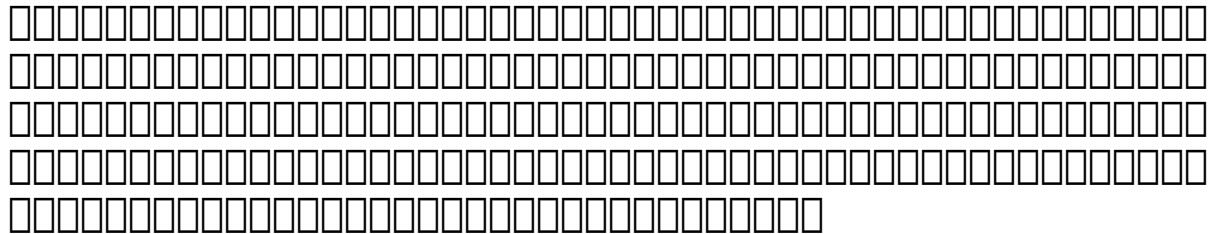
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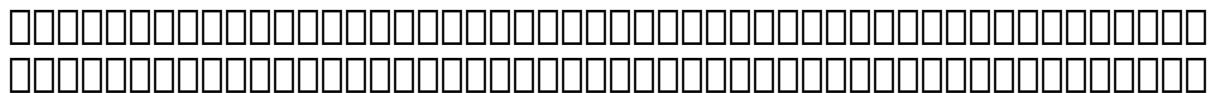
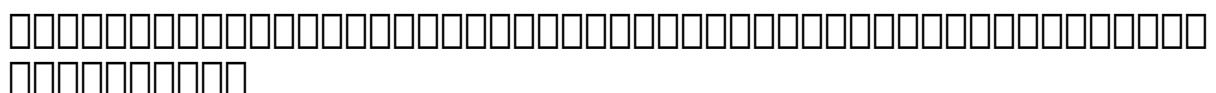
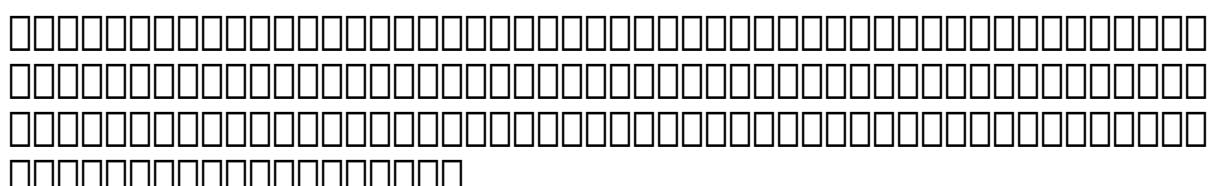
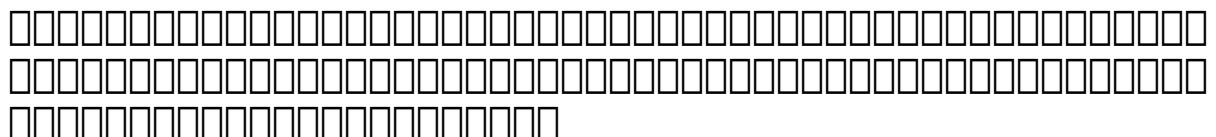
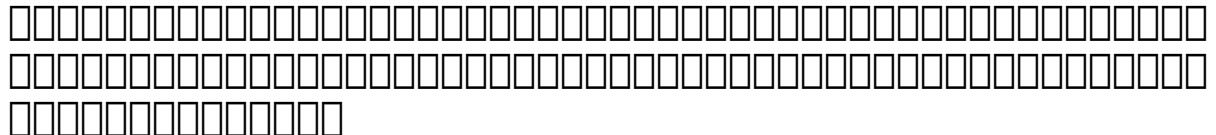
A horizontal row of 30 small, identical rectangular blocks, likely representing a sequence of data or memory cells.

A 4x10 grid of 40 empty rectangular boxes, intended for children to practice writing their names. The boxes are arranged in four rows of ten boxes each.

A 5x10 grid of 50 empty rectangular boxes, intended for children to write their names in. The boxes are arranged in five rows and ten columns.

A horizontal row of 40 empty rectangular boxes, intended for children to write their names in, likely as a classroom activity.





A decorative horizontal border consisting of a repeating pattern of small, empty rectangular boxes, arranged in three rows of ten boxes each.

A large grid of 40 empty rectangular boxes arranged in four rows of 10 boxes each. In the bottom-left corner, there is a small group of three boxes: one stacked vertically on top of two horizontally.

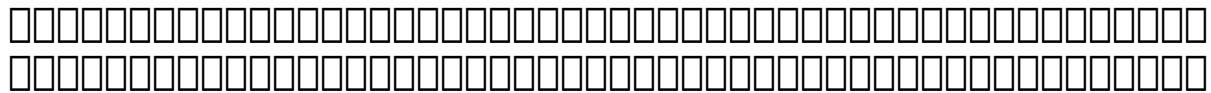
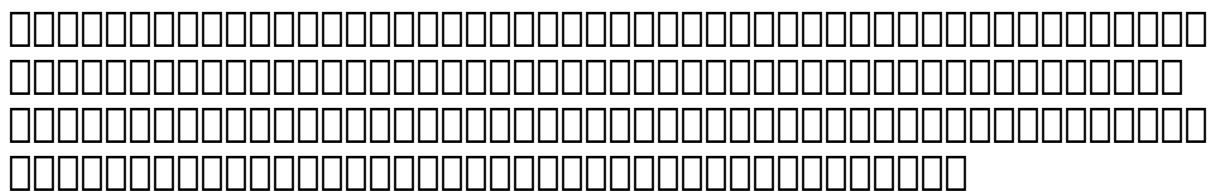
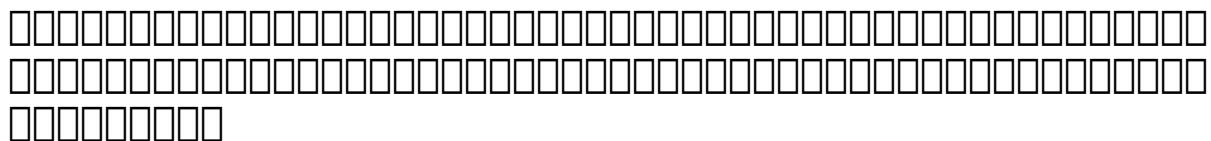
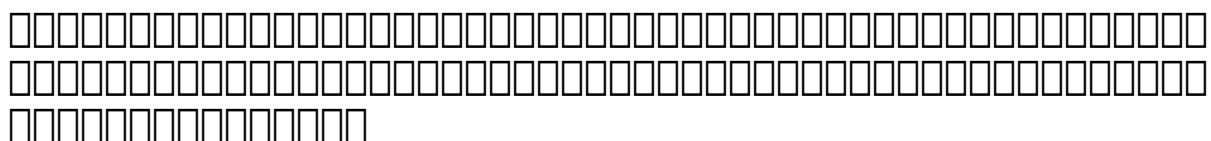
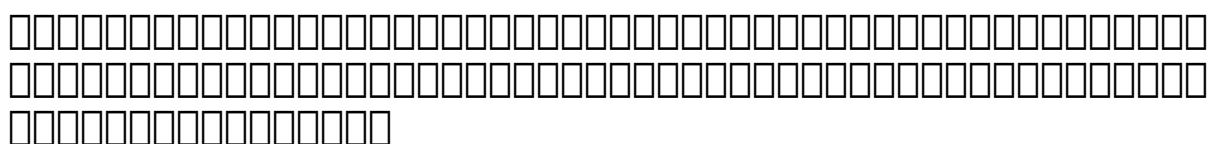
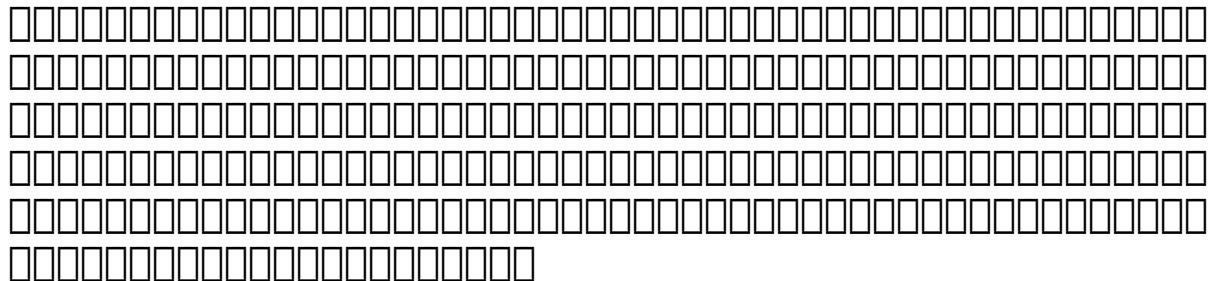
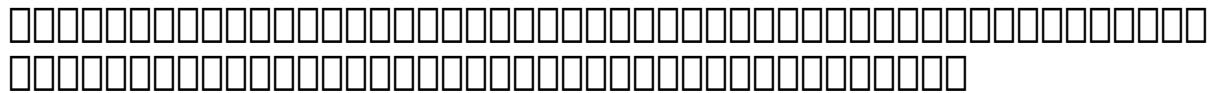
A horizontal row of 20 empty rectangular boxes, likely a template for a survey or form.

A decorative horizontal border consisting of a repeating pattern of small, empty rectangular boxes, arranged in three rows of approximately 30 boxes each.

A 4x10 grid of 40 empty rectangular boxes, intended for children to practice writing their names. The boxes are arranged in four rows of ten, with a small gap between the rows.

A horizontal row of 20 empty rectangular boxes, likely for writing names or labels, arranged in a single line.

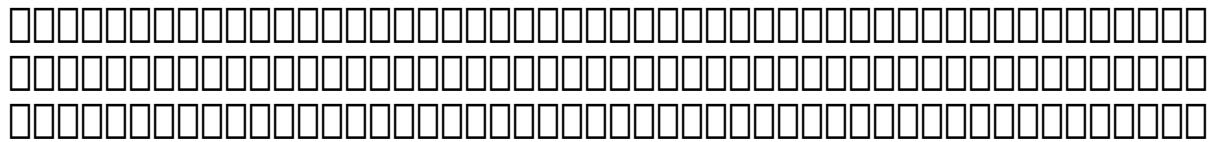
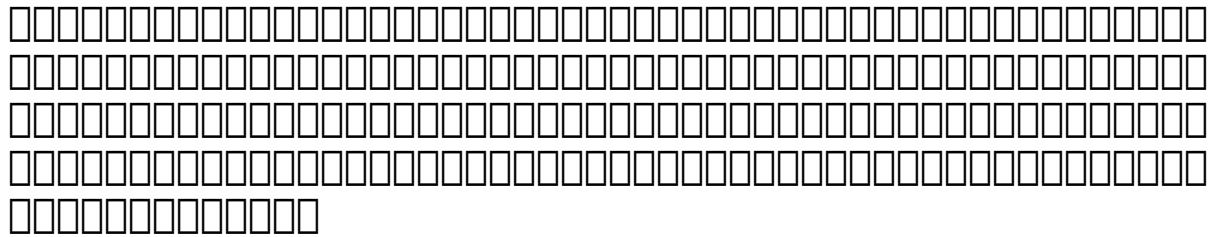
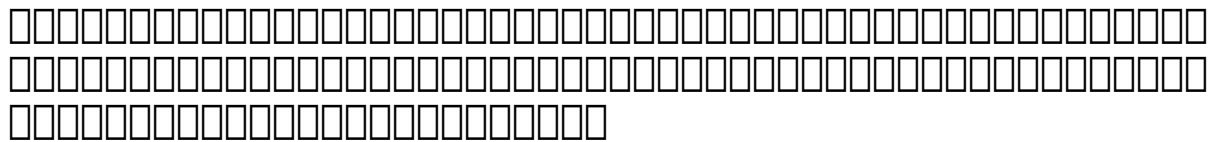
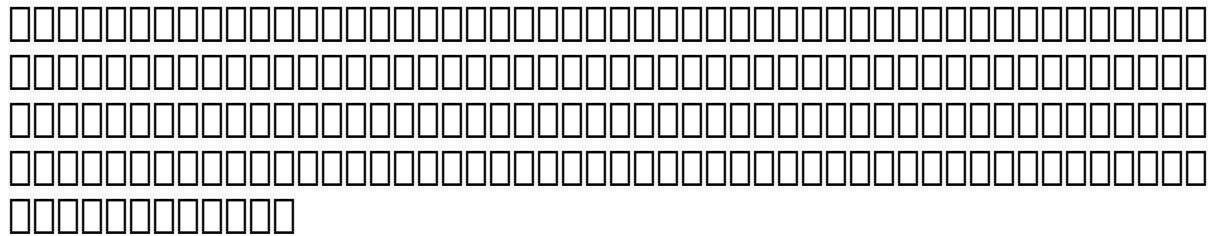
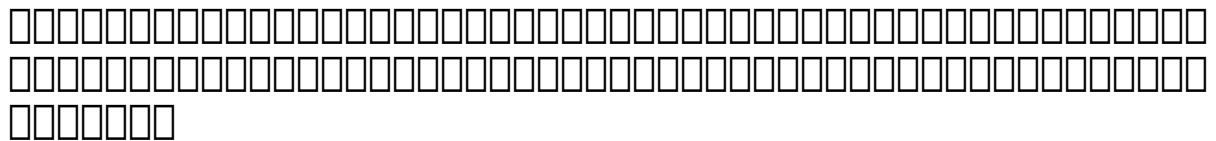
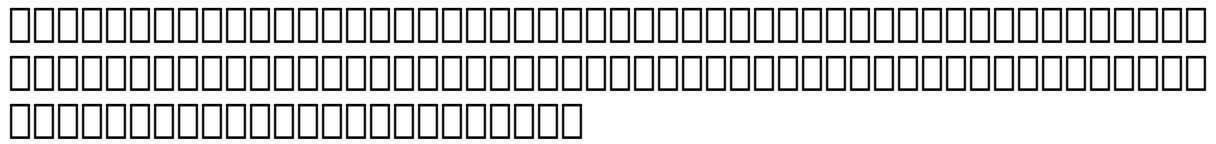
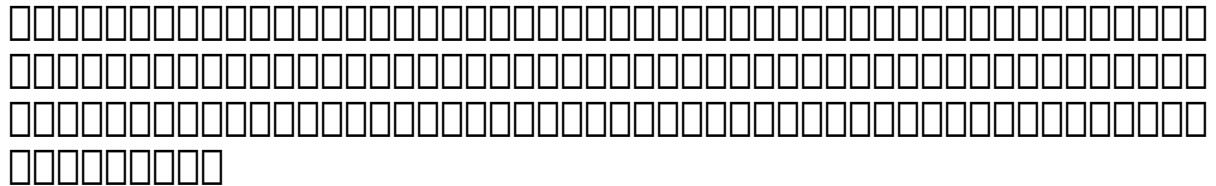
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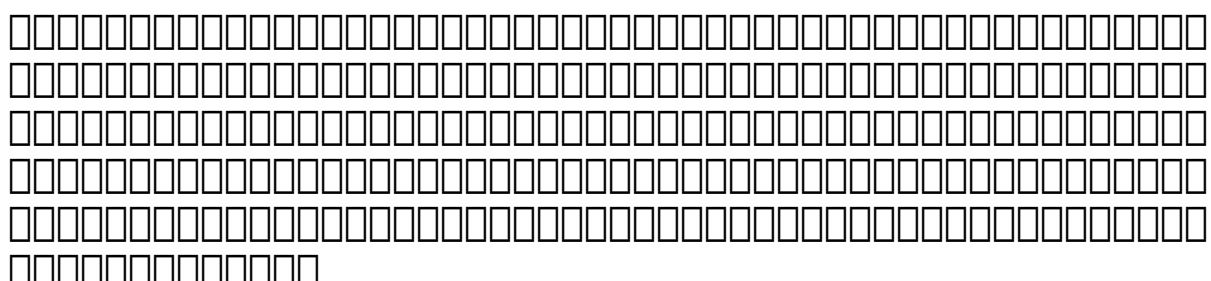
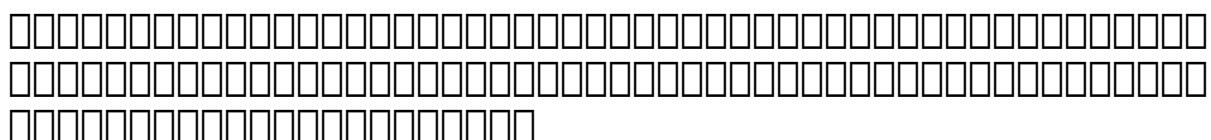
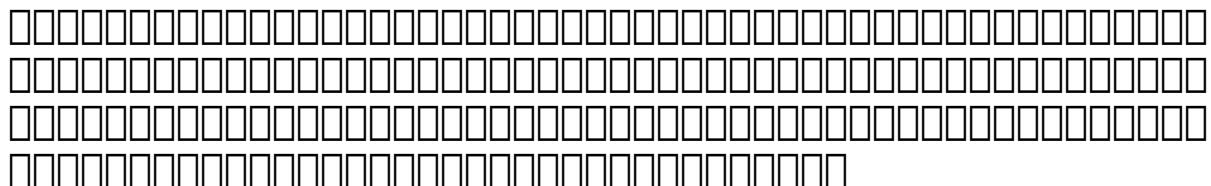
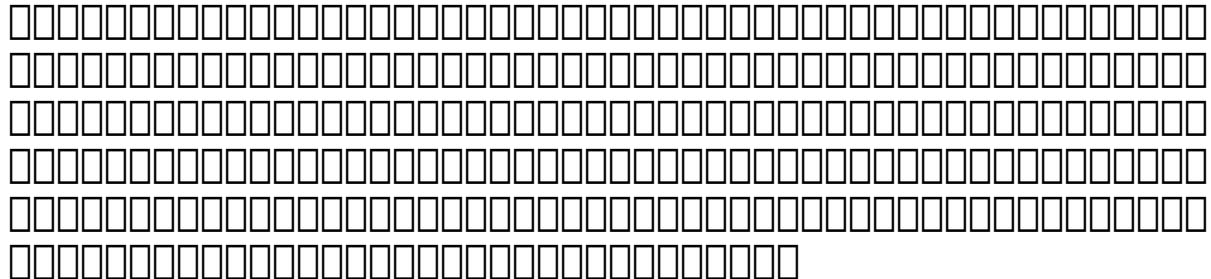
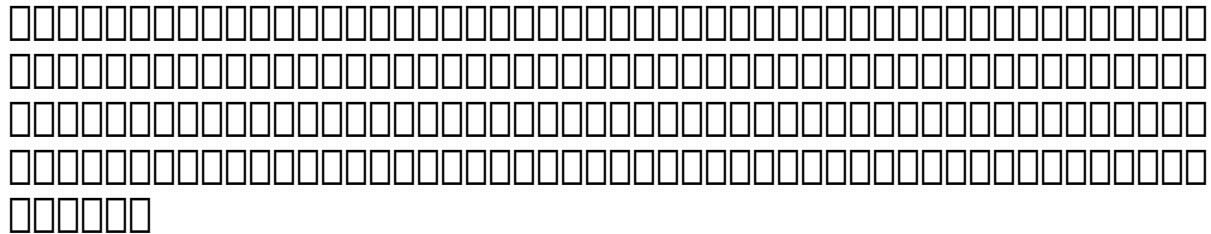


A horizontal row of 20 empty rectangular boxes, each with a thin black border, intended for writing names or other information.

A horizontal row of 40 empty rectangular boxes, intended for children to write their names in, likely as a classroom activity.

A large grid of 100 empty rectangular boxes arranged in 10 rows and 10 columns. The boxes are outlined in black. In the bottom-left corner of the grid, there is a small double-lined rectangular box.





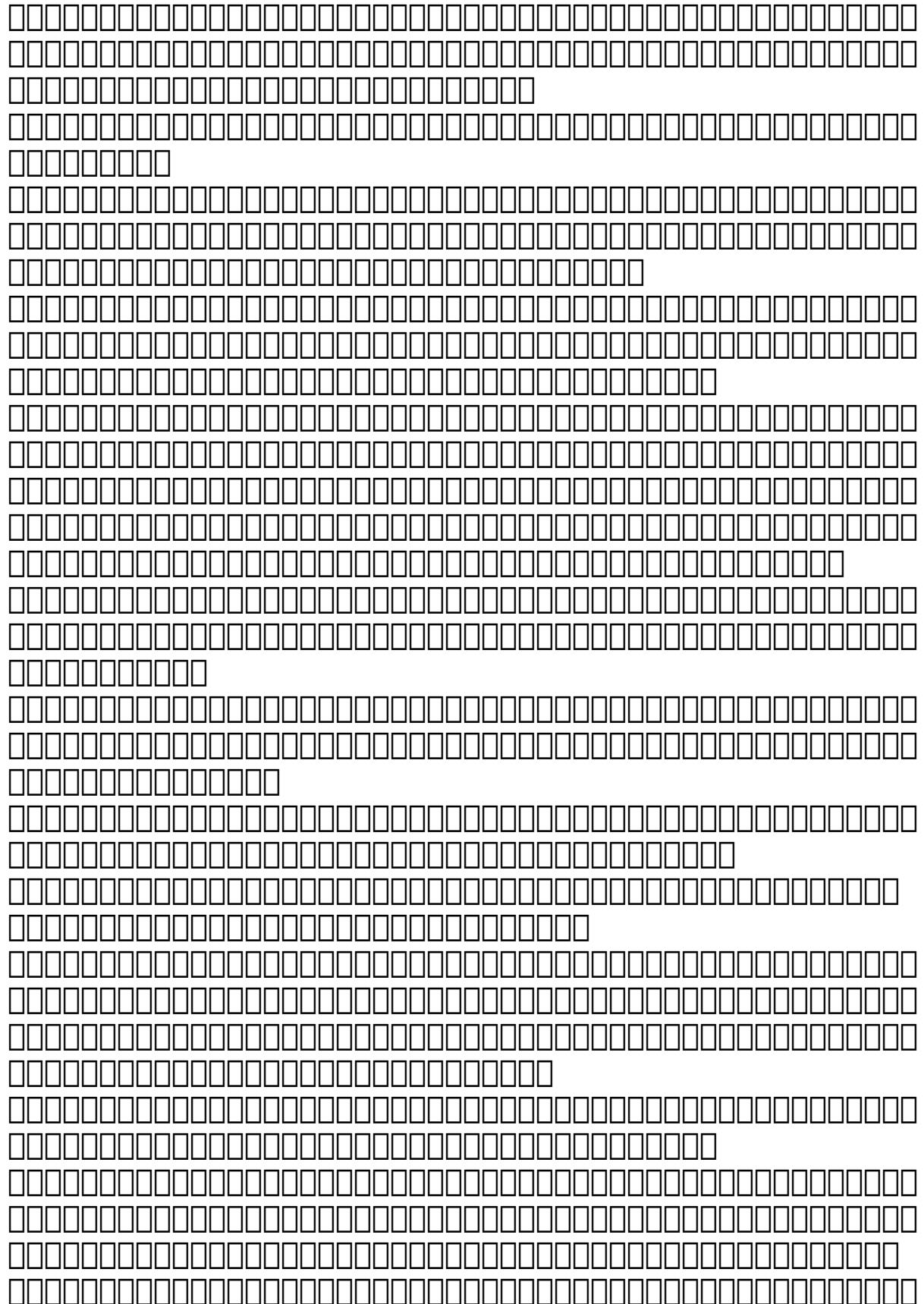
A horizontal row of 30 empty square boxes, intended for children to write their names in, likely as a first activity in a worksheet.

A decorative horizontal border consisting of a repeating pattern of small, empty rectangular boxes, arranged in three rows of approximately 30 boxes each, spanning the width of the page.

A decorative horizontal border consisting of a repeating pattern of small, empty rectangular boxes, arranged in three rows of approximately 30 boxes each.

A large grid of 100 empty rectangular boxes arranged in 10 rows and 10 columns. The boxes are white with black outlines. In the bottom-left corner of the grid, there is a small group of four boxes arranged in a 2x2 pattern.

A large grid of 100 empty rectangular boxes arranged in 10 rows and 10 columns. The boxes are outlined in black and are evenly spaced. The grid is centered on the page.



A row of 12 empty rectangular boxes, likely for writing names, arranged horizontally.

A grid of 100 empty rectangular boxes arranged in 10 rows and 10 columns. The boxes are white with black outlines, and the entire grid is centered on the page.

A horizontal row of 15 empty rectangular boxes, likely for a survey or form.

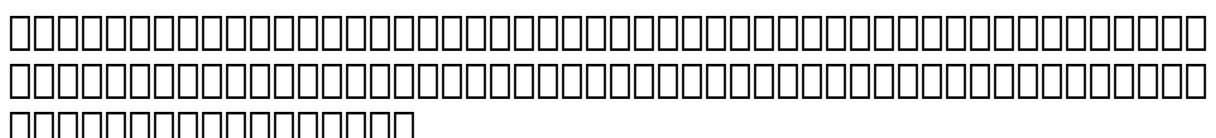
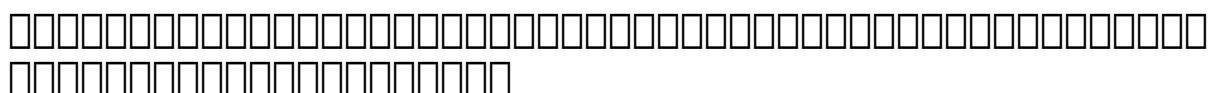
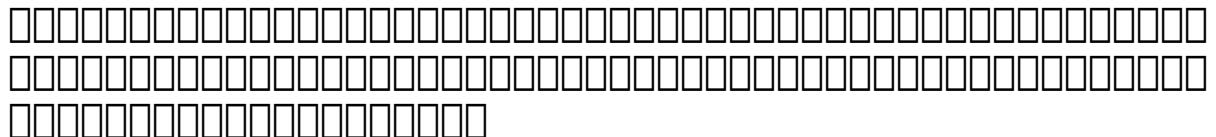
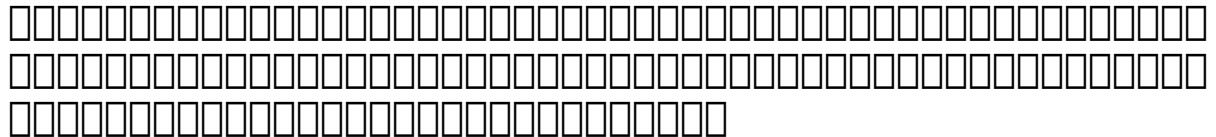
A large grid of 100 empty rectangular boxes arranged in 10 rows and 10 columns. The boxes are evenly spaced and cover most of the page area.

A horizontal row of 20 empty rectangular boxes, likely for writing names, arranged in a single line.

A large grid of 100 empty rectangular boxes arranged in 10 rows and 10 columns. The boxes are outlined in black and are evenly spaced. The grid is centered on the page.

A decorative horizontal bar consisting of a series of small, evenly spaced rectangular boxes, creating a grid-like pattern across the width of the page.

A decorative horizontal line consisting of a series of small, evenly spaced rectangles, creating a grid-like pattern.



ANSWER

A horizontal row of 20 empty rectangular boxes, likely for writing names, arranged in a single row.

A horizontal row of 20 empty rectangular boxes, intended for children to write their names in, similar to a name tracing activity.

A decorative horizontal border consisting of a repeating pattern of small, thin, black, vertical rectangular blocks. The pattern is composed of two rows of these blocks, with the second row offset slightly to the right of the first. This creates a subtle, wavy effect across the entire width of the border.

A horizontal row of 15 empty rectangular boxes, intended for the names of the students in a class.

A horizontal row of 20 empty rectangular boxes, likely for writing names or responses on a form.

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A horizontal row of ten empty square boxes, each with a black border, intended for children to draw or write in.

A large grid of 100 empty square boxes arranged in 10 rows and 10 columns. The boxes are outlined in black. In the bottom-left corner of the grid, there is a small double-lined box, also outlined in black, which contains two small black squares.

Japanese sociology is fraudulent!

Iwao Otsuka

Japan is trying to conceal village society with the whole country - "Europe and the United States Dewa-No-Kami" and speech control-

Japan, both the government and its citizens, are confident that they have acquired Western-style liberal democracy and have become a member of advanced Western countries.

Therefore, it seems as if the government and the people are working together to desperately conceal the fact that the foundation of society is still a wet, old-fashioned, traditional rice farmer-type village society. appear.

village society is an old, already disappearing society. We believe that we have actively integrated and taken initiative in dry Western culture, and that society and life have achieved Westernization. Is dominant in Japan.

Western rash Japanese are not aware that they are members of village society. I think he is a member of Western Europe.

Even in the context of Japanese sociology, the Japanese village society was a late feudal era, and modern Japanese society has modernized to the level of Europe and the United States and acquired liberal democracy, or has become so. They are working on textbooks on the premise that they are going on. village societies rarely appear in social textbooks.

If you do not think so, or if you admit that the foundation of Japanese society is a traditional village society by publicly exposing it to the outside, Japan is a foreign entity that is not a friend of advanced Western countries. There is a fear and anxiety that Japanese people will be unable to be part of the developed countries of Europe and the United States, and that they will be separated from the developed countries of Europe and the United States. I feel that this is a major factor in trying to conceal the existence of the village society, which is the foundation of Japanese society, on a country-wide basis.

Since the West is a pastoral society in which each individual is separated and separated, it is quite questionable whether or not they have the ideology of Japan's village. Rather, racial discrimination between white and yellow races is likely to cause Japan to leave Japan.

Japan is a double standard society. The word of mouth often calls for a move to the Western style (democracy, freedom, etc.), but it is blamed, bullied, and divided into eight parts for the actual actions that do not fit traditional village societies. Don't be fooled by the appearance.

Japanese social scientists are members of village society of a Japanese scholar's village, but nothing can be argued without going through Western and North American theories.

The Japanese, both the Constitution of Japan and the Constitution of Japan, are both European and American politicians.

Listening to what Western Europe and North American countries have said, Japan is working hard to become a "gender equality country with no gender division of labor at

work or at home" based on Western European and North American countries. Ignore the fact that my country was originally a strong society of women and mothers, I just remember that it would be the "country where women have advanced into society" by Western and North American standards.

Alternatively, Japan has been defeated by the United States in the Pacific War and is under the effective control of the United States, and the Japanese village society has become an "anti-American" that is against American liberalism and democracy. It can be seen that Japanese members of village society who cannot resist and can not criticize the strong existence are trying to survive by concealing the existence of the Japanese village society for the time being.

Unlike China, Japan actively argues that freedom of expression is allowed in Japan, but in fact, the people who believe in freedom are the U.S. Coming from a feminine authoritarianism that relies on U.S. authority to be safe and error-free if you listen to the strong Americans for the time being to insist on liberalism and democracy. It is thought to be a temporary phenomenon while the United States ruled Japan. The Japanese do not acquire freedom from the bottom of their hearts, but because liberalism has authority and power, it is a feeling that they should follow themselves.

On the basis of that proof, Japanese society demands a great deal of coordination and coordination with the surroundings of the company, and as a whole, unites and acts as a group, and demands that individuals be dissolved and disappear within the corporate organization. There is no privacy, individuals are personally bound by the company, and it is natural to have no freedom of action. At present, it is in a position where the way of society is fundamentally different from that of a nomad, which is close to a nomad, where

individual free behavior is easily guaranteed, and it is not possible to publicly acknowledge that to the world. Japanese society.

Originally, Japanese who were absolutely obedient to the government were obliged to obey the supermarket America and Western Europe, where Japan was unlikely to be military and culturally superior. It is difficult to make an assertion about it because it is psychologically scary.

Patriarchal societyUnder the rule of the United States, Japanese who did not want to change their society, went on a strategy to completely hide and obscure the existence of the Japanese village society of motherhood, It continues. It was a taboo to declare a motherhood society or a village society.

The Japanese village Society is anti-American, contrary to American liberal democracy itself. This is why Japanese members of village society avoid talking about village society. Similarly, the Japanese women's and motherhood societies are anti-American, contrary to their own American patriarchy. This is why Japanese women avoid talking about the Japanese female community. The Japanese are afraid of talking about a free democracy, a patriarchal society, or a male society that fulfills the wishes of America on supermarkets. Indeed, "super phobia", "American phobia" or "Western phobia".

Japanese members of village society fear the West in the late Edo period because of their overwhelming force and advanced Western modern culture, forcibly opening their nations to Western powers and concluding an inequality treaty. Despite resisting death and madness like a Squadron, he was completely defeated and defeated, occupied the country, unilaterally enacted laws such as the Constitution

of Japan of a different culture, and thereafter the powerful US military in Japan The historical situation in which Japanese national villages themselves have to be complied with the United States by force is a source of strong trauma and fear for Japanese members of village society.

Both traditional Japanese village societies and traditional Japanese women's societies are subject to taboo, cover-up, criticism, and superficial extermination for today's Americans who are effectively controlled by the United States.

The inability to publicly admit that Japanese society is a village society, and trying to conceal it with the whole society and the whole people, in other words, ignore the discourse asserting that Japanese society is a village society, In this respect, modern Japanese society can be said to be a speech-controlled and regulated society without freedom of speech.

In Japan, since the Meiji era, Europeanism has been in effect since the present. Indeed, the introduction of European and American artefacts, their improvement, and their sale to the world made a great profit and financial success, which was the right choice.

However, no matter how much Japan and the Japanese are trying to Westernize both physically and mentally, the way of doing so is feminine and maternal based on psychological and emotional integration with the United States and Europe. Japanese self-responsibility and independence, tolerating disparities, taking risks actively, and taking the initiative to open up the unknown territory The Japanese can never acquire the masculine and paternal spirit from the bottom of the heart It is.

For 70 years after the defeat, the United States was effectively ruled by the United States, and the Japanese nationality seemed to have changed.

Japan emphasizes good friendship with the United States, which is the strongest in the Japan-U.S. Alliance, but the reality is that group behavior is the highest priority, as opposed to individualism and liberalism in the American society, and that individuals are subject to long-term control and restraint. An anti-American society that stubbornly maintains a village society and a women's society without freedom and privacy.

The Japanese are trying to hide all events that are inconvenient for promoting Europeanism. What's interesting is that they look and negate hard, but obey the old-fashioned absoluteness where they can't see. The rules of Japanese village society and the existence of mother-in-law are typical examples.

The reason why Japanese people desperately conceal their villages and women's communities and only keep their eyes on the West is thought to be so scary in the West that they do not want to go against it. If the Japanese are so afraid to be viewed as anti-Western, they should simply stop themselves as villages and women's societies, but that is why they are trying to defend them with all their power.

The only reason Japanese sociologists can dwell on the import and enlightenment of Western social theory is that by imitating the westernization of Japanese society, the potential of the Japanese village society, women's society, and motherhood society with anti-Western characteristics It is a strategy to hide perpetuation from Western societies. This is typical of Japanese feminism.

Japanese people desperately deny and ignore the anti-Western characteristics of the Japanese village society and the female society, and explain that Japan is democratizing. I don't want to be punished by supermarkets in Europe and the United States, so I try to hide my village and women's societies.

Japanese members of village society are desperately trying to improve their appearance by introducing desperately Western behaviors so that their anti-European nature will not be attacked by supermarkets in the West. That is the true fact that European and American Dewa-No-Kami are mass-produced in Japanese society. Japanese sociology, which is full of introduction and introduction of Western theory, is one such type. The Japanese of Dewa-No-Kami of the United States and Europe are prominent, but recently the subspecies of the United Nations Dewa-No-Kami are also prominent.

If Japanese women admit that they are strong in Japanese society, they will become anti-Western, so they desperately say, "Japanese women are weak! They are discriminated against!" Is going. Japanese women's studies and feminism are Japanese women's strategies to relieve the supermarkets of the West.

There are two types of Japanese who follow the United States. Both are apparently in the West, so it is difficult to tell them apart.

-Authoritarian traditional members of village society who want to keep following the US because the United States is strong and scary.

□ Hidden liberals who want the ephemeral freedom who are tired of the traditional Japanese village society, the strong

control of women's society, the strength of mutual monitoring, and the lack of freedom.

The distinction between the two can be made based on the result of the Japanese villager degree judgment test.

The Japanese are very much grateful for the Western culture and try to acquire them, while they are ridiculous against China, North Korea and South Korea. Japan admits that its social base is still a village society, admits that it is akin to China, South Korea and North Korea. Are people working so hard to avoid it?

So, I think they ignore it without teaching them, such as the textbooks on geography in high schools in Japan, the textbooks on sociology in universities, or the fundamental differences in the way societies between farmers and nomads. If taught, Japan would be taught that it was a rice farmer's society far from the nomadic societies of Europe and the United States. Is so far away that it becomes a category with China and Korea, which they want to avoid.

Modern Japanese are subordinate to the United States, Europe, and China. What the West says is absolutely obedient. On the other hand, China and South Korea will be exposed to hostility and be ridiculous. Ignore the opinion that Japanese nationality is closer to China and South Korea than Europe and the United States.

While Japan only looks at Europe and the United States (China and South Korea look down), China and South Korea look at both Europe, the United States and Japan. This is why Japan cannot beat China and South Korea in the manufacturing industry. China and Korea will further improve the Japanese ones, so their competitiveness will be stronger than the Japanese ones. Japanese village society is

not much different from Chinese, South Korean and Southeast Asian societies. It was only a success because the start time of following the US and Europe happened earlier than other East Asian countries.

The Japanese government and its brains did not teach the gender difference between men and women without corroborating the gender differences between men and women, the correlation between women's personality and the national character of Japanese society, and the relationship between men's character and the national character of American society. Even rushing toward feminism and gender equality social schemes that are trying to ignore them, if Japanese society is recognized as feminine, a gap that can not be exceeded with a male-centric patriarchal Western society is recognized. This is because it is inconvenient.

In addition, the existence of the feminine and maternal society in Japan itself is an "anti-American" that is contrary to the American patriarchal society that effectively controls Japan, so it is necessary to hide its existence. It is the same root that desperately asserts Japanese society with male society. The low rank of Japanese brides is discussed, but the heights of mothers and mother-in-laws are not discussed at all.

The exception of Hayao Kawai's theory of Japan-maternal society was accepted by his studying abroad in Western Europe and his theory based on Jung's theory of psychoanalysis, which was established in Western Europe. Developed the work of life in the form of presenting, and successfully tried to take in the roots of the authoritarian psychological tendency to appreciate Japanese and European artifacts at the top, trying to incorporate all of the European and American artifacts. Because it was possible.

Using this mechanism, for example, a small number of Japanese study abroad in the United States and Europe, and once they have achieved results as members of the United States and Europe, they have been recognized and then carefully analyzed and commented on the social system of the Japanese village society. Japan is vulnerable to Western culture, as it is difficult to correlate with other agricultural communities, such as China and the Korean society, and to compare its characteristics with nomadic and livestock communities, such as Arabs, Jews, Turkey, Mongolia, and the United States and Europe. Isn't this a condition that creates a situation in which people have to admit to the world that their Japanese are a different kind of village from the West? That would lead to major changes and reforms in Japanese society.

In any case, fearing of going against the United States like the current Japanese sociology, concealing the actual situation of the Japanese village society and the female society, and trying hard to apply the Western theory to forced import into Japanese society, `` Western US Dewa The state of `` guard '' may be able to know the truth of Western society, but it is inappropriate for knowing the truth of Japanese society, and it is wrong as a social science to elucidate the truth of society Not get. The Western phobia of Japanese and Japanese sociologists is the cause of that mistake. The reason that the Japanese university's liberal arts system is useless may have a lot to do with this "Western phobia."

I am afraid to go against the strong at that time (now the European and American powers). For protection, I am obedient to the strong and obedient, change my theory, or follow the opinion of the strong (Western powers). Japan's social science is a waste of taxes, a wasteful and useless root cause of unilateral direct imports and mechanical pressure

on people without prior verification of whether or not it will be useful in Japan.

Take control of the "government" (government, government offices) in Japan using the U.S. and U.S. departure guardians, the "super government" Europe and the United States, and the United Nations. And a feminine attitude to use.

In that respect, the existence of a Japanese woman is ruining Japanese social science.

In order for Japanese sociology to become a science, it is necessary to change the policy so that the Japanese village society and women's society are properly understood. Japanese sociologists should use their courage to elucidate the actual situation of the current Japanese village society and women's society without fearing that they will be pressured by the United States because their existence is anti-American. Japanese sociologists are themselves Japanese members of village society.

However, it is the rules of the Japanese village society and women's society that Japanese sociologists are attracted to the occasional strong people like the United States, and they do not flutter, obey, flirt, and rebel. It would be considered a natural act as a Japanese villager.

From the perspective of Japanese sociologists, the elucidation of the Japanese village society and women's society is regarded as a whistle-blowing process. You will get a response saying it is impossible. The reason why Japanese members of village society and women do not want to talk about the Japanese village society and women's society is that if they talk about it, they will leak

information inside the village and accuse the village of whistle. There is a danger of being targeted.

In that regard, the true enemy that hinders the elucidation of the Japanese village society and the female society,

- "Western phobia" of Japanese
- Japanese village society, women's society's own rules for whistleblowing and removal of whistle-blowers against whistleblowers

It is.

Japan's sociologists have the courage to continue pursuing the inner truths of the Japanese village and women's societies without succumbing to the threats of the village and women's societies. Is required.

In addition, for the international positioning of Japanese village society and women's society, other rice farming communities in East Asia (China, South Korea, North Korea) and Southeast Asia (Vietnam, Philippines, Indonesia, Thailand ...) It is necessary to have a common perspective, and it can be said that international cooperation in research is required. This is because the Japanese village society and women's society are not just societies with special characteristics only in Japan, but are considered appropriate as a type of rice farming society. (This is likely to provoke repulsion from the mighty members of village society of a broader class of Japanese society who dislike and dislike South China's still developing nations, hating the same kind of China and South Korea that overtook themselves economically In Although.)

The feminine nature of Japanese village society attracted by strong people and "Europe and the United States Dewa-No-Kami"

In general, women have the property of being attracted, fluttering, and obedient to the occasional strong man. This is an expression of the tendency of women to have children between themselves and the strong man, and to make their genes easier to adapt to the environment and to survive in the future through integration with the strong man's genes.

Since the Japanese village society is a female society, it naturally inherits the above characteristics of women. In other words, it is the nature of Japanese members of village society who want to be attracted, fluttered, united, and deified by the strong powers of each time. This applies to both domestic and international destinations.

The concept of "government" symbolizes this feminine psychology. "Government" is a title given by Japanese members of village society to the top authority who controls the Japanese village society. The reality of the government is, specifically, the Imperial Family and officials of its servants.

Japanese members of village society have deified the Imperial Family of the "Government" and the high-ranking officials who are their servants, and shouted "Her Majesty the Emperor!"

It is Europeanism that the characteristics of this Japanese villager that are attracted to the occasional strong man are exhibited outside the country. Japanese people who work hard to introduce the Western social system and culture into

their own countries, strongly love European and American cultural products, and want to become a Western nation are strong international powers, the Western powers = super government It is a manifestation of the feminine desire to be psychologically attracted, fluttered, and united. This is one proof that the Japanese village society is a female society.

The text of the constitution of the Japanese Constitution, led by the United States, has been deified, and the constitutionalists have long refused to change the phrase. In other words, there is no doubt that government and supermarket governments will do it, and their belief that if they follow them with peace of mind, village communities and their own well-being will be achieved.

The Japanese village Society and the European and American Dewa-No-Kami Are Feared of Being Split by the European and American Countries

The Japanese village society, which is a kind of rice farming society, is a female society, prefers collective action, and values the mutual sense of mutual importance above all. Therefore, if there is a foreign person floating in the village, they will bullily sneak up or ignore it and leave the group, making the village evenly divided. Japanese members of village society can not live if they are thrown out of the village, so try not to be divided into villages, not to leave friends, read the air in the village desperately, try to harmonize with other members of village society and cooperate I do.

The Japanese bring this sense of Japanese village society and women's society into international relations without thinking. In other words, they assume that the relationship between the great powers of the United States and Europe is the same as that of the Japanese village society. Although Japan is located in East Asia alone, apart from Western countries, I think that the postwar high economic growth achieved modernization of society like Western countries and became a developed country, and became a friend and relative of Western countries. . A typical example is attending a G7 meeting.

In that situation, the Japanese would be ignored by the communities of the Western powers if Japan came to be regarded as foreign by other powers of the United States, and would be separated from the rest of the village, and isolated internationally. And think that they will not be able to live (Japan is isolated from China and South Korea in East Asia). And, against the great powers of the United States and Japan, Japan will be of the same quality and kind as you, will be united, please let the village divide, be desperate to appeal not to leave your friends.

The appeal appears as a social action that Japan desperately imports and blindly introduces the social systems and cultures of the Western powers. That is the action of the European and American Dewa-No-Kami in Japan. The Japanese members of village society of Dewa-No-Kami in Europe and the United States desperately imitated and superficially identified and united Western society, and achieved a social and cultural appearance that is no different from that of Western countries. I think this would be a good fit for Western countries. The actions of Dewa-No-Kami in Europe and the United States unconsciously reflect the fear of being separated from the nations of Europe and the United States and being split into villages.

However, since the Western countries are pastoral and male societies, it is presumed that they are disjointed and heterogeneous. I don't think I have the concept of fear. Individualist and liberal pastoralists are less squeezed into members by their groups, fall apart, and can be said to be unrelated to the terror of the village. In addition, most of the Western countries, unlike Japan of yellow ethnicity, are mostly white, and are geographically located on the Atlantic side, which has no relation to East Asia where Japan is located. Therefore, it is thought that Japan has no interest or closeness to Japan so much that it desperately crushes.

Despite the desperation of the desperate despair of the members of village society of Japan's Dewa-No-Kami in the U.S. and Europe and the U.S., saying, "Keep them in the U.S. and the U.S." It is not very effective, and in recent years, coupled with the rise of China, which is similar to Japan, it seems that Japan has become a shadow and more distant presence for Western countries.

In that regard, it is probably better for Japan to reconsider the current situation in which it is only trying to get Western and American members to join. Perhaps it is time to think about whether Japan should not be isolated internationally and repair its relationship with China and South Korea, which it is not close to.

Need to break away from Europe

The national policy since the Meiji Restoration of Japan is the post-Asia re-entry. It is to escape from the social order of East Asia and join Western Europe and North America. This idea has been strongly accepted by the Japanese until now,

and has become the way of thinking that determines the foundation of Japanese society.

Central and South Korea in East Asia is weaker in society than Western Europe and North America, and becomes a target for colonial policy of Western powers in North America. It is necessary to throw away Western and North American artifacts rapidly. By doing so, it is anticipated that Japan will be able to destroy the traditional social order of East Asia centered on China and South Korea and become a new ally of East Asian society and reign as the central entity of the Great East Asia Mutual Prosperity Sphere. Until now, he has desperately entered Europe.

For example, the Japanese are very proud of the G7 International Conference, which states that Japan is a member of Western Europe and North America. The Japanese are proud that Western Europe and North America are the strongest players in the world, and Japan is one of them. It is common in Japan to think of Japan as the west.

This idea of "Leave Asia, Enter Europe" has dominated Japanese people to this day. In the field of Japanese sociology, the introduction of Western and North American social theory is still a top priority. The transition of society to Western Europe and North America is urgent. The existence of the Japanese village society, or the existence of the mother and mother-in-law that governs the Japanese society and the fact that Japan is a female society is contrary to Japan's westernization in North America, and is potentially strongly maintained but superficial. It is concealed intentionally and explicitly, and it is a social taboo to explicitly point out its existence.

For the post-European sociology of Japan, such as Japanese feminism, the explicit statement of the presence of a mother

or mother-in-law as a social ruler is taboo. Or it is taboo for Japanese feminism to claim that the rulers of Japanese society are mothers and mother-in-laws. In Western Europe and North America, the patriarchal system has a strong father, and Japan wants to match it. If the mother and mother-in-law become strong in Japan, Japan will not be patriarchal, and it will not be possible to join the patriarchal system in Western Europe and North America. In order to homogenize with Western Europe and North America, a strong person in Japanese society must be a father, and on the contrary, he acknowledges that mothers and mothers are strong in Japanese society. It will be a taboo because it will be against Japan's national policy because it will not be able to enter the de-Asia, and the Japanese will desperately ignore it.

Pointing out the strength of women in East and Southeast Asia is also taboo for Japanese feminism. When women in East Asia and Southeast Asia acknowledge that they are strong, women are universally weak worldwide and feminism in Western Europe and North America is universally applied to the world. It is a taboo because it is contrary to Japan's national policy of having influence. Alternatively, it led to the idea that Japan was a member of the rice farming community in East Asia and Southeast Asia, and came to the conclusion that Japan despised that East Asia, Southeast Asia, and Japan were of the same quality and that Japan could not enter the post-European countries. It is taboo because it is against national policy.

Some point out that Japan is a heterogeneous society different from Western Europe and North America, and that it is widely distributed in East Asia and Southeast Asia. He is a taboo because he draws the conclusion that he is a friend of Japan and is against Japan's national policy to promote "Leave Asia, Enter Europe". Insist on Japan-village society,

which will pull Japan's national policy of post-European departure into Europe and be treated as a distraction and non-national.

Or, Japan = village society theory = Rice farming society theory is taboo because it draws conclusions that Japan is equal to East Asia and Southeast Asia which they consider to be inferior, and hurt the pride of the proud Japanese.

Also, asserting the gender difference between men and women in Japan would be contrary to the mainstream idea of neoliberalism in the United States and Europe = "Do not do gender discrimination".

Agricultural socialism, totalitarianism, collectivism, and entrainment have been avoided in Western European and North American pastoral communities as unacceptable. There is no freedom to accept. Therefore, in Japan, which is a rice farmer with such characteristics, those ideas are ostensibly denied in order to "Leave Asia, Enter Europe".

Japanese families are often perceived as a combination of a strict father and benevolent mother, probably because they are the most visible to Western patriarchy. It is imagined that there are many strict mothers as a reality of Japanese society, but that is hidden.

The incompatibility of women with Western North American democracy is evident in the poor treatment of women in North America. Households are held by husbands, and wives have to live with pocket money from their husbands. Parenting is husband-led, and wives are excluded. Japan regards it as a standard, and has apparently desperately denied and ignored the ideal of Japanese society with mother-mother dominance. In Japanese society, women

seize the wallet of a household budget, take the initiative in raising children, and reign as the supreme authority that controls the society by turning men into puppets, but explicitly ignore that fact. Have been. This is because it is inconsistent with the idea of a post-European departure from Europe.

Women are the enemy of American liberalism, democracy, individualism = masculine pastoralism. Women are a source of collectivism, controlism, and sympathy that spread throughout Japan, China, Korea, Russia and Southeast Asia, as well as a source of agriculturalist behavior. Women have been a deterrent to the idea of a post-European departure, and Japan has been desperate to deny the social strength of Japanese women.

In order for Japan to truly depart from Europe, it is necessary to break down the social philosophy that is the underlying foundation of Japanese society.

Seniority ranks are widely distributed not only in Japan but also in rice farming communities in East Asia and Southeast Asia. It is also distributed outside the Confucian sphere. It is an absolute view of precedents and customs, and it is a woman's way of thinking that stepping into unexplored fields is a great risk. Women are in power in seniority-based societies. In order for Japan to re-enter Europe, it must be denied seniority.

It is indispensable for Japanese men to have enough power to resist the rule of mother and mother-in-law in order to improve the status of men in Japanese society, to become patriarchal, and eventually to enter Europe.

If the Japanese want to "Leave Asia, Enter Europe", they will have to increase their father's participation in childcare. And

you have to let your father take the initiative in raising children. It is useless if my father does not hold the household purse string. Otherwise, Japanese society will never be as patriarchal as Western Europe and North America.

However, these ideas are not really accepted in Japan. The accepted word in Japan instead is the word "Wakon Yosai". This is evidence that Japanese people are members of village society who agree with the word "Wakon Yosai". The idea is to introduce Western European and North American artifacts, but at the same time maintain the Japanese village society and be a villager.

At the bottom of the heart, Japanese people want to be members of village society, which is also necessary for Japanese people to continue to eat in rice cultivation.

Japanese people have always stuck to Europe after a long time because Japan wants to be the best in East Asia. In the existing East Asian order, the top position would be China, which has a large population, and Japan would not be the best in its own right. So Japan has sought to become an East Asian ally by leveraging the power of Western Europe and North America in a post-European re-entry.

Japan has never explicitly defeated China and South Korea since the Meiji era, and Japanese believe that Japan is superior to China and South Korea. (China and South Korea) feels that they will dash against the top player (Japan), and discrimination against China and South Korea will be exacerbated.

Why are Japanese desperate to survive the Japan-US Security Treaty? If the United States leaves Japan, he will have to bow to China, which has become stronger than

himself, and fear above all that he will continue to be terribly retributed for his terrible reward. All seeds sown by Japanese. We need to do something ourselves.

With the social development of China and South Korea remarkably growing in East Asia and the global presence of Western Europe and North America and Japan declining, Japan's traditional departure from Europe is becoming an outdated idea. China is becoming the world's ally, and Japan's idea of post-European entry into Europe is not adapting to that reality. Japan is at a stage where it is once again reconsidering whether the idea of "Leave Asia, Enter Europe" is appropriate.

The idea of post-European re-entry was effective from the Meiji era, when only Western Japan was one-sided, and only in Japan, the East Asia followed. There is no point in the current situation where Japan has made rapid progress and overtaken Japan.

Isn't it time for Japan to adopt a different approach from the post-European approach?

Instead of the traditional way of ignoring East Asia and looking only at Western Europe and North America, there is a new demand for a new way to look closely at both East Asia and Western Europe and North America with a feeling of pro-Asia and pro-Europe Isn't it?

The rise of Western-style feminism in Japan and the "Leave Asia, Enter Europe" policy

The Meiji government, which now rules Japan, has a policy of denying and denying all aspects of Japan in the Edo period. For example, in the abolished feudal prefectures, the names of local feudal clan during the Edo era were thoroughly crushed and changed to new prefecture names, but this is a tradition of policy denial in the Edo era.

The modern social policy of Japanese society is still strongly denied in the Edo era. Japan's Meiji government = The current Japanese government denies the Edo period. The Edo Shogunate was their political enemy.

The Meiji government denies foreign policy during the Edo period. The foreign policy of the Edo era was a two-sided response, with Western scholars facing the West and Western Europe, and Chinese scholars and Confucian scholars facing East and Central and South Korea.

The Meiji government unified this with the West, followed by North America in Western Europe, and denied China and South Korea. The reason was that there was a possibility that Western powers would take Japanese colonial rule. In that respect, Western Europe and North America are the subject of fear, and what drove the Meiji government was the strong opening-up impact that Western Europe North America had on isolated Japan and the strong fear of Western Europe and North America.

This Meiji government's policy of unifying and ignoring the following of Western Europe and North America and of following others led to denial, hatred, and disdain for China and South Korea, which had lost power in Western Europe and North America.

In accordance with the policies of the Meiji government, Japan denied and ignored diplomatic patterns other than "Leave Asia, Enter Europe", and the United States and the United States were all over the place.

While Japanese people welcomed Japan to join or join strong

European and American nations, they began to hate approaching and equating Japan with China and South Korea. Japan has come to regard China and South Korea as weak, inferior, and inferior to Europe and the United States. Japan, like Western Europe and North America, became eager to patriarchize their society. Japan began to dislike having its society regarded as a motherhood as part of the identification of Japan with China and South Korea. And Japan has come to hope for a break from its motherhood society.

The allies of the Meiji government in Japan are Britain before the war, Germany and Italy during the war, the United States after the war, and Western countries.

Japan has come to like to see Japanese society as a patriarchal society by introducing Western feminism. The rise of European and American feminism in Japan is predicated on Japan's departure from Europe and Japan's imitation of the United States and Europe into a patriarchal society. The premise is that in Japan today, doubt itself is rejected by society.

On the other hand, Japan has denied and ignored all ideas that regard itself as the same as China and South Korea, and has been vigorously hitting China and South Korea. Japanese denies and ignores Japan-motherhood socialism, which assumes the same nature of Japan and China and Korea, and maternal feminism, which uses the strength of motherhood in Japan and China as an example of global feminism. .

The Japanese deny the Japanese village society theory, which regards Japanese society as unchanged since the Edo period, assuming that the Edo shogunate is a political enemy of the Meiji government and that the idea of the Edo shogunate was completely denied by the Meiji government. The Japanese deny and ignore any theory of Japanese village society that claims that the Edo period society and modern Japanese society are fundamentally the same and continuous. Critics argue that modern Japanese society is

the same as before and during the war, and is incompatible with claims that Japanese society was fundamentally overturned and democratized by Japan's defeat of the United States in the Pacific War and the American occupation of Japan. The root is the same as it is.

The Japanese accept only the ideas that support the westernization of Japanese society and the progress of post-European departure. Such is the case of Japanese social democracy. Alternatively, Japanese accept only ideas that presuppose the promotion of Western and American liberalism and democracy in Japanese society.

For female Japanese, the Meiji government is a subject of absolute obedience on the government, and cannot be criticized. Therefore, for Japanese, thinking first in line with the national policies of the Meiji government is first and foremost, and the scientific correctness of the idea is postponed and is not considered.

The Japanese ignore all speeches against government policy, including scientific ones. Science does not pass to Japanese people. Speech contrary to the Japanese government's post-European policy is denied or ignored even if it has scientific evidence.

Despite the strong desire of the Japanese people to patriarchate society, there is a strong female-maternal Japanese village society in Japanese society. In other words, Japanese people continue to fail in re-entry into Europe.

The reason is that Japan's natural climate is monsoon and suitable for hydroponics in rice cultivation, and Japanese people are not suitable for pasture based on pasture grazing, which is the premise of Western patriarchy. . As long as they live in Japan for now, they cannot eat on livestock, and they have no choice but to grow rice. And rice cultivation brings about women's society and motherhood, which leads to the homogenization of society between Japan and China and Korea.

In Japan, full-scale departure from Europe and patriarchy of

society are impossible and impossible due to Japan's climate. Japanese people are nothing but rice farmers. The Japanese are female, and they have to stay the same kind in China and South Korea.

Japan's post-European feminism is a tool for promoting patriarchalism in Japanese society. However, patriarchalization of Japanese society has not been successful. As a result, Japanese feminists attack the female side of Japanese society. Japanese feminists even ignore the existence of the "mother," a symbol of traditional Japanese female society, and attack their mother-in-law as an honorable male. Or attack the female expression of female, nerdy anime, comics and games.

Japanese society is still tied to the policies of the Meiji government long ago and continues to be heavily influenced by Meiji government policies. This is because the government of the Meiji government has been preserved without being dismantled even after the Pacific War. It looks like the appearance of the Super Government has changed drastically, but the United States has just survived on the old Meiji government as a Super Government, and the government has survived under it.

Japan continues to be strongly affected by the psychological impact of Europe and the United States, as represented by the arrival of Black Ships, and this is the strong cause of Japan's departure from Europe.

The Meiji government has strongly promoted "Leave Asia, Enter Europe", and Japanese people have adhered to their national policies. This is the background of the rise of European and American feminism in Japan.

It is necessary to break away from all over Europe.

Since the Meiji era, Japan's post-European departure policy has been outdated and harmful, since China and South Korea have become stronger and superior to Japan. As in the Edo period, a team that pursues Europe and the United States and a team that pursues China and South Korea (~ Southeast Asia) should have a two-way strategy.

With the intensification of China and South Korea, it has become difficult for Japan to adopt the traditional policy of completely "Leave Asia, Enter Europe". This has led to Japan's greater ignorance and attack on China and South Korea, as well as the closer approach to Europe and the United States. That's because Japan hasn't found a way to go.

The only way for Japan to respond to Europe, the United States, and East Asia is to defeat the Meiji government, which has been pursuing a single policy. Unless the Meiji government is defeated, Japan will continue to lose to South Korea.

At the same time that the significance of the Meiji government, which has promoted post-European re-entry in Japan, has begun to be questioned, traditional Western Dewa-No-Kami feminism should also lose much of its significance. Instead, East Asian-Southeast Asian Dewa-No-Kami Feminism, which values the same female sex with South Korea and Southeast Asia, will gain momentum.

Since the Meiji government, Japan has been aiming for a post-European departure from Europe and the pursuit of patriarchal eradication as a part of it. The need to aim has been greatly reduced. There will be increasing opinion that Japanese society may remain female.

Why Japanese ignore the theory of village society and the theory of woman society

Why do Japanese people ignore Japan-village society and female society? This is because the claims of the Japanese village society theory and the female society theory are emotionally unacceptable because they specifically point out that Japan has failed to "Leave Asia, Enter Europe". The assertion that "modern Japan will remain a village society" points out that Japan has failed to "Leave Asia, Enter Europe" by pointing out and affirming the existence of village society in Japan. It is inconvenient to criticize the above. It is inconsistent with the Japanese women who are absolutely obedient to the observance of the survival of village society in Japan.

On the other hand, if someone criticizes or denies the Japanese village society itself as bad, the Japanese are fundamentally denied their long-standing identity as a rice farmer, It is inconvenient and unacceptable.

In other words, the theory of "Japan = village society" is inconvenient for the Japanese, both in the case of affirmation and in the case of the negative, and the Japanese must ignore both of them. Become.

The same applies to the theory of "Japan = female society". Pointing out that Japan is still a woman's society leads to the recognition that Japan is failing to enter the post-European republic, that is, the national policy of patriarchy, and is completely unacceptable to the Japanese. Nevertheless, denying that Japan is a female society leads to denial of the great "mother", who depends on their spirituality, and the Japanese cannot endure themselves. So, even if it is pointed

out that Japanese society is a female society, Japanese people do not respond and continue to ignore them.

Japanese sociology is fraudulent! □ Disease of re-entry Europe□

Japanese sociology has caused intentional distortions in the perception of Japanese society by the post-Meiji government's national policy of "Leave Asia, Enter Europe" an ideology. It is the worship of the West and the neglect and contempt of East and Southeast Asia, and the artificial concealment of the Japanese village and women's societies. Japan's sociology is fraudulent in that intentional distortions are created by the post-Asia European policy.

Japan's sociology has not been able to escape from the position of an academic scholar who is in charge of the national policy of post-European entry into Europe.

He has been eager to lift and worship the Western powers, the world powers, and assimilate with Western modernity and strictly identify with Japan's Western society, while continuing to despise and neglect South Korea and Southeast Asia.

In addition, he has been desperately concealing the existence of Japanese village societies and their underlying female societies that do not fit the pastoral style of life in Western Europe. That's because it's ostensibly obstructive to Japan's post-European policy.

Japanese sociology textbooks and academic books are often applied to modern and modern Western social theory and its application to Japanese society, and the style of

incorporating Western theory from the top in a dogmatic and enlightening manner.

The people who write textbooks and academic books on Japanese sociology are members of village society of university villages and scholarly villages, and have been recognized as members of village society by writing content for post-European entry.

In order to stop Japanese sociology from flinching, Japanese sociologists should stop worshiping Western Europe from modern to modern times as an ideal hometown, and compare Japan with Central and South Korea, East Asia and Southeast Asia with Japan. At the same time, it is necessary to explicitly address the main body of Japanese society, the essence of the Japanese village society and the foundation of the female society.

Japanese sociology has failed to produce social theories that correspond to the development of East Asian and Southeast Asian societies and that East and Southeast Asian countries have overtaken or are overtaking Japan.

As long as we continue to follow the post-European policy, sociology of Japan cannot see the truth of Japanese society and remains fluttering.

Japanese sociologists try to analyze everything from the viewpoint of Western modern to modern humans, which is their ideal. In other words, we try to analyze society from a universal and global perspective. It is biased and distorted by Western sociologists. They desperately try to imitate the cool, advanced modern Western European North American gestures.

She conducts social analysis from the perspective of career women who are vulnerable in Europe and the United States,

who want to enter the workplace society, with the ideal of a European-American-style lady-first, such as Japanese male and female studies.

Japanese sociologists never perform social analysis from the perspective of the village communities in which they usually live. It is just a matter of wandering around Japan's specialism in Western social groups. It will never take the perspective of South Korea and Southeast Asia, which are the general agricultural communities to which Japan originally belongs. These perspectives are treated as dark and are blank and blind spots for social analysis.

Japanese sociologists should take this farmer's perspective more in the future. In other words, a shift from "Leave Asia, Enter Europe" to pro-Asia pro-European should be made.

In the past, East Asian and Southeast Asian collectivism was taken up in Japanese social psychology, but this was also because the theory of H. Triandis, a social psychologist in Western Europe and North America, became famous. Without it, Japanese scholars would not have been treated.

The conventional worldview of Japan is based on the island nation Japan, with the Western European North American nations around it, followed by the South Korean and Southeast Asian nations, and other countries such as Russia and Jews. It feels like a line. Japan vs. other foreign countries, developed countries to less developed countries, and is inferior in understanding the world society.

Such worldviews include nomadic countries (Jewish, Arab, Turkish, Mongolian ...), pastoral countries (US, UK, France, Germany ...) and agricultural countries (China, Korea, Japan,

It should be reorganized into Vietnam ...). This is the ideal world view, and the position of each country.

Western European modernism was indeed excellent, and will continue to be, and it is clear that it is necessary to emulate it. However, a world-viewed social theory that can explain the East Asian and Southeast Asian societies that are steadily overtaking Japan Sociology needs a new one. A fundamental shift in Japan's national policy is needed.

The Japanese are in the midst of totalitarian control for brainwashing of post-European thought. Brainwashing has started since childhood. The Japanese are trying to realize a post-European departure from Europe in a totalitarian, collectivist, and entrainmentist manner.

In Japanese society, the higher the degree of post-European departure into Europe, the higher the social status tends to be, and the higher the degree of post-European departure into Europe, the easier it is to mount to surroundings.

For example, in feminism: In Western Europe and North America, women have a lower social status, and women who claim to improve their status and earn money on their own are superior. In Japan, maintaining the original form of the principle in the United States and Europe, if you make a claim as it is, you can become a socially superior.

The more you acquire European and American culture in Japan, the better you can become a higher socialist by improving the degree of departure from Europe.

Or, in broadcast media, the more you introduce European and American figures in videos and photos, the higher your social status.

Unless the claims in Western Europe and North America and their acceptance are supported, there is nothing to be said about the same thing in Japanese society. Evidence that the assertion is asserted in Western North America is needed for the assertion to be accepted in Japan.

In order to pass on a principle in Japan, the content of the principle is not important (because it may become out of fashion), but it is important to show evidence that the principle is being said to be major or advanced in the West. It is. In Japan, it is important to introduce the trend of the doctrine in Europe and the United States at the time.

A post-European re-entry into Europe and the United States is an affluent and amiable, and a manifestation of simple trust in the West. The immediate reflexive mechanical introduction and copying of Western theory is the result. Japanese and other East Asian and Southeast Asian theories other than Western theory are ignored. Alternatively, in Japan, hypotheses and theories that do not meet or oppose the post-European policy are ignored and erased.

Introducing Western social theory as it is in the context of a global epidemic can lead to a contradiction between pastoral and agricultural thinking. Pastoral individualism, liberalism and farmer's collectivism, and anti-liberalism are incompatible with each other.

Social issues include social issues common to humankind, social issues unique to farmers, and social issues unique to nomads and pastoralists.

One of the major causes of Japan's defeat is that Japan has turned away from its basic characteristics of East Asian and Southeast Asian societies because they are of the same

quality and have little difference in ability. East and Southeast Asia did the same thing as Japan, and Japan was overtaken and overtaken.

Rice farming societies basically resemble each other in terms of society and individual abilities. In other words, the emphasis on harmonization, synchrony, the ability to fine-tune the production of products, the high degree of final perfection, and a very strong international competitiveness are truly female.

Once you catch up, you can be separated if you have originality, but if you are a society of copy culture without originality, you will not be able to separate without being separated. This is the fundamental reason why Japan has lost to South Korea and Southeast Asia. The only way to deal with it is to imitate and overtake it again.

Farmers in women's societies nomads and herders in men's societies face unilateral challenges with high risks, immediately copy and intercept the results, make improvements to make them finished products, and take advantage of violence. This is the dissatisfaction of the agricultural society in Japan and China and South Korea in Western Europe and North America.

Macro-strong and micro-weak are the nomadic and pastoral societies.

Micro-strength and macro-strength are feminine farmers' societies.

The introduction of copy of Western culture is not a monopoly patent only in Japan, and everyone in East Asia to Southeast Asia is doing it. It is the epidemic and the epitome of communist theory from Western Europe and Jews. Japan was overtaken and overtaken by East Asian to Southeast

Asian societies because the initial movement of copying was only a little earlier and there was no essential difference.

Modern Japan has the following trends.

- Nostalgic hobby (I try to immerse yourself in Japan when the momentum of the old Showa era was good)
- Neglecting East Asia and Southeast Asia
- Exhaustion and hitting Korea and China
- Appreciation, follow-up, and obedience to Western Europe and North America
- Indifference to other countries
- Mounting in Japan, lowering in South Korea and Southeast Asia
- Inward, retrograde to the previous era

In other words, they cannot receive the fact that East Asian and Southeast Asian countries have made rapid progress, and they seem to be turning their eyes.

The current Japanese society has lost or is losing socially to South Korea and Southeast Asia. If you are aware that you are losing, or if you are aware of it, Japan's East Asia and Southeast Asia It simply claims to have an unfounded advantage in. Japan's economic defeat and fall to Southeast and Southeast Asian countries is imminent. When it becomes clear, a fall in the yen currency will take place. This has forced Japan to abandon its national policy of re-entry from Europe, but at the same time it is thought that the Japanese economy will regain its international competitiveness without intent.

Japan needs a new sociology that is not bound by post-European entry. The turning point of Japan's traditional post-European departure from Europe is at a tipping point with the rise of East and Southeast Asian countries. In the future, Japan will need pro-Asia and pro-Europe like other East Asia and Southeast Asia.